

METHODIST PROTESTANT.

RELIGIOUS INTELLIGENCE.

For the Methodist Protestant.

NEW YORK.

Castile Circuit, January 8, 1833.

Dear Brother,—I have taken pen in hand to report the present condition of the circuit. After receiving my appointment from Conference, in Oct. last, I arrived as soon as possible at my place of labor. I found about forty members, organized in four classes. These had been received into fellowship by our worthy President, in 1830; since when, with the exception of one year, they have been without a travelling preacher, and to their praise be it spoken, that amidst the opposition that has been common to us as a people, they have remained firm and unmoved. They are members of respectability and piety. The prospects at the onset were not very flattering, but upon further efforts, when the appointments had become generally known, the meetings increased, and numbers were found bending their steps to the house of God.

At our first quarterly meeting for the year, we were favored with the labors of our president, the Rev. Orren Miller, whose ministerial exertions, notwithstanding the persecution, as a reformer, he has had to overcome for many years, have, under the kind blessing of Heaven, proved salutary in the awakening and conversion of sinners. He preached for us on New Year's Eve, and the effort proved, we trust, a blessing to many souls. Our prospects at this time are good. Our congregations large, respectable and attentive. We have recently been visited with the outpouring of the Spirit of God; backsliders have been reclaimed, and sinners have been awakened and converted to God; and within a few weeks past we have seen young and old pressing their way toward the altar, crying for mercy.

We have received into society within a few weeks ten members, and the prospect is fair for greater accessions. Our members are spirited in their respective offices in the church; as class leaders, they endeavor to render their meetings interesting and profitable; as stewards, attending to the support of the ministry and other duties prescribed in the discipline. We feel firm in the cause of God, and take deep interest in the welfare and promotion of our infant Zion—not doubting but that, with the aid of our Divine Redeemer, we shall be able to "go up and possess the goodly land." Yours, &c.

SIDNEY S. BROWN, *Sup't.*

For the Methodist Protestant.

NORTH CAROLINA.

Granville Circuit, Jan. 16, 1833.

Dear Brother,—Being about to bring my labours to a close on this Circuit, (Granville,) it may not be amiss to give a brief summary of the most leading events which have characterised it. I confess I came to this circuit with some degree of reluctance, because it was the immediate land of my nativity, and I expected the people

would as in ancient times, ask, who is he? is he not the carpenter's son? whose mother and relatives we have here amongst us? It is impossible that a prophet can come out of Nazareth. But I have reason to be thankful that my ministrations have been as well attended as I had any right to expect. On my first round I found that there were but six societies, which numbered 214 members—which number has, during this conference year, been increased to 252—two of which have died, three removed, and three expelled, which leaves the number 244. (Those expelled for immorality.) Among those who have joined are to be found some Episcopal Methodists, whose noble example should be ever imitated—we have also received into our fellowship an Elder from the Christian or O'Kelly church, who bids fair to be a useful man. I have occasionally visited Raleigh, our seat of government, which visits I hope will be useful—I have also visited two camp-meetings in Guilford Circuit, and two in Roanoke—a majority of which were abundantly blessed from on high as you have already heard. Since conference I have disposed of three boxes of books which you furnished me, and I venture to say, if my sphere of action had have been as large as some of my brethren, I could have disposed of double the quantity, (our friends should be awake upon this subject, as much might be done by the distribution of our books, and particularly the "Exposition.") During this year individuals have attended on my ministry who have refused to hear our old worthies,—saying they had nothing against me, because I was raised amidst the Methodist Protestants—while they say the others are deserters. Poor subterfuge! It is true I never was in the dominant Methodist Church, nor do I ever intend to be, but I am as guilty of treason as any body, because I am aiding and abetting the same cause.

While I have been thus honored by the condescending few who have attended my ministrations, persecution has not failed to stand at her darkened forge and belabor herself in the fabrication of stories which would stop the wide mouth of credulity itself. But so far as I have heard or seen, I have suffered no diminution of ministerial character, particularly among the enlightened, and while I have the sustenance of this part of the community, I move forward regardless of any attempt whatever to injure me. If I have deviated from the path of rectitude it has been an unintentional deviation. If I have been guilty of volatility, I have only to say, it is constitutional with me. And if any individual has a right to be cheerful it is he who loves and fears his Creator. I have endeavored to steer clear of spiritual pride, which blows from its shrivelled lips blast and mildew upon every thing it touches. I expect to be blamed for not being a more rigid disciplinarian. I confess that I have not been sufficiently strict in the enforcement of discipline, but am happy to say there has been but little departure. If I have at any time acted otherwise than the servant of the

people, I humbly ask pardon of the aggrieved or injured person. Humility (which is one of the grand lineaments of the christian system,) I have prayed to be plenteously endowed with, always remembering, "he that humbleth himself shall be exalted," which I believe is as true now as when it dropped from the mouth of our blessed Lord; and although there is no trumpet waxing long and loud from heaven, in the proclamation of the fact, yet it is certainly true the humble soul shall be preferred.

Notwithstanding my labors have not been so eminently blessed as I could have wished the past year, yet it may emphatically be pronounced a year of the right hand of the most high God—and it certainly ought to teach lessons to every child of God never to be forgotten. But few such days have been witnessed by the church since man reached forth his hand and plucked the fruit whose "mortal taste brought death into the world and all our woe." The question which is naturally suggested by the signs of the times is, why has God so signally blessed our churches in our happy land? This may, with emphasis, be said to be a happy land. And while "sin is a disgrace to any people" seems to be inscribed on the thrones and churches of the old world—while empires are revolutionized, and dynasties broken down, and kingdoms convulsed, in this country we may hope that "righteousness exalteth a nation," may be pronounced as our epithet, and that we may still continue to enjoy the vivifying influences of the spirit of peace and grace. Although there may be some dark spots in our horizon, and our worst fears may be realized—yet I think we are by a prudent course of procedure destined to be a happy people. I have endeavored to preach Christ Jesus our Lord as the only means of salvation. I have endeavored to do it with energy and animation, avoiding every thing like enthusiasm, cant, ostentation or affectation, always praying for the prostration of the kingdom of darkness, and the erection of the kingdom of light upon the demolated ruins thereof, that Christ might be honored, and God's declarative glory advanced, and the church built up. How far I have been useful as a minister, (or whether useful at all) will be revealed in the broad day of eternity. During this year I have had offers which were well calculated to advance my interest in a pecuniary point of view—but have failed to avail myself of the proffered offers; because I concluded that I was under some obligation to the Methodist Protestant Church, although I have never yet received my full quota of the scanty pittance allowed me by the discipline. I shall continue to make sacrifices (as every lover of christian liberty in the infant state of our church should do,) until making sacrifices becomes insupportable; I shall then be under the necessity of retiring from the itinerant field. If it is not inconsistent with the first law of nature, and the conference thinks proper, I shall continue to travel the following year; and O that God may attend the proclamation of His word with the

energy of His Holy Spirit, that the gospel when delivered in its original unadulterated purity may prove the power of God to the salvation of those who believe, whether Jew or Greek.—Amen, and Amen.

Yours, &c.

SAMUEL J. HARRIS.

For the Methodist Protestant.
TENNESSEE.

Bedford County, Dec. 23, 1832.

Dear Brother,—Our Annual Conference having just closed, and the labours of the brethren the past year having passed in review before the conference, my mind has been much exercised on my return home on the varied scenes presented to it during the business of the conference. To meet the brethren from the various sections of the district was truly gratifying; to meet them in good health and in fine spirits was delightful; and then to hear from them of the increase of the Redeemer's kingdom, and the spread of liberal principles, of the prospects of greater success, and the encouragement to perseverance under disadvantageous circumstances, the few instruments employed, the pecuniary difficulties under which they laboured, and then to see the well tempered and holy zeal manifested by the brethren to undergo similar privations, similar wants in their families, trusting to the benevolence of the churches, and the gracious aid of the Great Head of the church to supply all their wants, they have this year embarked again in the good cause of calling sinners to repentance, as stationed ministers and preachers. I have been asking myself what manner of men they are, who can make such sacrifices, with such slender hopes of reward in this life? And in my own mind, I can find but one answer to the question, and that all who are acquainted with the men, and the circumstances must accord to them, that they are men who have the cause of God and the salvation of immortal souls close at heart, and are making these sacrifices of ease and domestic comfort not for the perishable honors and rewards of this poor world, but for the honor of God and that eternal reward, a crown of life, and a seat at the right hand of the Majesty on high.

At this annual conference I met with several brethren, with whom I had labored in the Methodist Episcopal Church. I was glad to see such unanimity of sentiment in the discharge of the duties devolving on the conference.

Our camp-meetings have been generally well attended through the year. God has graciously been with us, and has not despised the day of small things. Our increase this year is nearly 100 per cent. On a review of the whole ground, we have much cause of thanksgiving to God, and much to humble us. We are now a small but we trust a sincere people, more zealous for the promotion of scriptural christianity than to swell our number of church members by receiving unworthy persons into our visible fellowship. We hope and believe that the purity of the church, and not her numbers is to sustain her. I hope the brethren will be cautious whom they receive into our fellowship—for when we are few in number, and our cause good, as we think, we may become overanxious for increase, and thereby admit many who are unworthy to our fellowship. To be sure the desire to increase our numbers is laudable, and under suitable bounds much to be commended, for once having tasted the delicious fruits of religious liberty—of being Christ's freemen, we look around us, we find our nearest relatives under the yoke of ecclesiastical despotism, and we become solicitous that

they should be partakers of the same benefits with ourselves:—and lawful or prudent means may be resorted to, to induce them to join with us. I have been astounded to see men and women in suspense, and really manifest an indecision in this matter foreign from themselves.

We hope the day is not far off when greater success will attend our feeble exertions—when the light of truth shall illuminate the world, even as the material sun does this sphere. The great obstacle in our way is the want of preachers, who can travel at large through the district.—Our preachers are all men of families, and of course their labours must be circumscribed, the means of support for them being limited. But the increase of the work would also increase the means of support. The highest commendations are due to the brethren who travelled with us last year; for their disinterested zeal for the cause of God, led them to make many sacrifices. I hope the Lord will reward them for it in a coming day, and give them many seals to their ministry that shall be as a crown of joy and rejoicing through eternity.—Amen. Yours, &c.

R. W. MORRIS.

Extracts from the Methodist Correspondent.

LEMUEL HENKLE, writes from Xenia, Ohio, December 22d:—"I have been nearly three times round the Circuit; have added, this year, 28 members; and the prospects in some places are quite encouraging.

JAMES BLAIR, an unstationed minister, writes from Ash Ridge, Brown County, Ohio, Dec. 22: "I attended brother Woodruff's quarterly meeting, at Inskip's, near Hillsborough; (brother W. alluded to this meeting in his letter,) five or six joined the church. For myself, I can say, it was a precious time; I have not enjoyed myself better for years; I think such was the state of feeling generally."

JOHN SPRINGER, near Zanesville, Dec. 20, says, "This day I have seen Brother Sanford. He informs me there is a good work of religion all around the circuit. He has taken this year near 50 members; yesterday, at Burns' class, he took 14, two of whom were from the old school; one was a preacher from the state of New York, who presented the credentials.

M. SCOTT, superintendent of Georgetown Circuit, Ohio, writes, Jan. 4, to S. Remington of this city, on business, "We continue to have good times; 130 have been added to the church within this charge, since conference."

R. RICHARDSON, superintendent of Mount-Pleasant circuit, writes, over date of Jan. 1:—"When I came to this charge I found the brethren in many places laboring under difficulties, and very much cast down; but God who makes our extremity His opportunity, was pleased to visit us in mercy, and has revived his work of grace in our hearts. At our first quarterly meeting we had a refreshing season; 20 joined the church, and many profess to have obtained religion on the occasion. Three weeks since, we held a two days' meeting in Mountpleasant; we had a profitable time; 18 cast in their lots with us.—I have received into church fellowship, this year, in all 80 members. I feel grateful to my heavenly Father for the success which attends our feeble efforts. 'O! that men would praise the Lord, for His goodness, and His wondrous works to the children of men.'—We want another preacher on this circuit. Brethren, pray that the Lord may send more laborers into His vineyard!"

JOEL DOLBY, Jr. writes from Coschocton circuit, Jan. 1.—"We have had our first quarterly meeting, and one two days' meeting on this circuit, since conference, both of which were well attended, and profitable meetings. We have formed two new societies, and received into church fellowship 28 members this year. Our borders are enlarging.

Messrs. Editors,—Since my last communication to you, I have visited Union, Clearfield and Pittsburgh Circuits—all of which places have some religious prosperity.

The Pittsburgh meeting truly encouraged my soul. The property question being finally settled, and other causes of agitation being providentially disposed of—all having passed by as a tale that is told, I hope, with the commencement of the new year, all our brethren and sisters have dedicated themselves anew to God, and that your station will now witness the abundant manifestations of the goodness and mercy of the Lord in a glorious revival of pure and undefiled religion.

In Wheeling, we have just closed a valuable four days' meeting; 22 were added to the church; a large proportion of whom profess to have obtained the knowledge of salvation by the remission of their sins—the rest are earnest seekers. The work advances, and there are many seekers—we are looking up to God for a glorious revival—47 in all have joined since Conference in this town.

This one thing I can say, and it is about all, if I live I want to live unto the Lord, if I die I want to die in the Lord: whether I live therefore or die, I am resolved on being the Lord's.

I am, &c. GEO. BROWN.

Wheeling, Va. Jan. 4, 1833.

RELIGIOUS.

For the Methodist Protestant.

EXTRACT FROM MSS.

"Set your affection on things above, not on things on the earth."—Coll. 3 ch. 2 v.

It will be admitted that there exists a desire for happiness in every bosom. It is an innate principle,—common to all,—and, evidencing its existence, amid all the variations of character and condition which exist among men, by a universal concentration of effort and energies in its pursuit. The drunkard, for instance, seeks it amid the revellings of Bacchus,—the worldling in the lighted-up hall of mirth and hilarity, or, in the ever-changing movements of fashion,—the miser, in his bags of gold, or wealthy possessions,—the soldier "amid the din of battle and the clash of arms," while the votary of science bends at the shrine of learning in its pursuit.—Thus, men seek in vain for happiness, because the objects of their pursuit are altogether insufficient to satisfy the desires of the human soul. These objects are *earthly* in their nature, and therefore a dependence upon them for happiness is the most consummate vanity. They never were designed to be, and consequently never can be, the source of happiness to intelligent creatures. No, there is an immortal principle within too sublime in its nature, to be satisfied with the shadows of a fading world. Ranking in the scale of being, next in order to the angels which encircle the high throne of Heaven,—endowed with faculties capable of exploring many of the deep things of nature, and on the wings of excursive fancy soaring high above heaven's blue arch in search after other wonders, it will readily appear that such a world as this, cannot

meet its desires. Seeing this, and remembering likewise that we owe the existence, faculties and desires of the soul to God our Creator, who alone can make us happy, how appropriate is the exhortation, "Set your affection on things above, not on things on the earth."

On the supposition, that the possession of what the world has to give, could make a man happy, still we would urge the appropriateness of the text, from the consideration, that those objects which promise this desirable boon are *uncertain* in their attainment. Elevation to rank or high consideration among men, and the possession of riches, are among the most promising objects of human desire, but, such are the uncertainties of attainment, that but comparatively *few* are wealthy or honorable. Such is our social and relative condition,—such our peculiarity of physical and mental structure, that while society continues, and men exist as they are, this inequality will exist. Then if happiness necessarily grew out of the enjoyment of wealth or honor, the favored few would have it all, and the rest of mankind must drag out a miserable existence in the gloom of hopeless despair. Our heavenly Father however has constituted the nature of things differently, by making his love and service the only source of happiness,—attainable by *all*,—so that, though all cannot be rich or honorable, they may secure his smiles, and be happy in his guidance and protection. Suppose wealth were happiness. Then would be happy the sordid wretch, whose love of gain, overstepping the rights, privileges and prospects of his fellow creatures, has led him to deeds of secret villainy. Suppose popular applause or worldly honor were happiness. Then would be happy the human vampire who has preyed upon the mangled bodies of thousands slain in battle, and sought his glory in laurels, reeking with the blood of the dying, and the tears of widowed mothers, and homeless orphans.—No, this can never be. God has ordained that such attainments should be accompanied with their own merited sense of guilt, while he who "sets his affection on things above" though he may be poor, despised and unknown among men, shall be happy in the peace of God.

There is in this adaptation of things, a wonderful display of the divine goodness. Did wealth or honor, or any other object after which men grasp with so much eagerness, constitute happiness, what would be the condition of millions of our race? The lonely widow would find an additional drug in the cup of her sorrow—orphans would wail in the bitterness of hopeless grief—the poor man would hear the sound of coming winter in the cold wind that roars around his dwelling, and then lie down in utter wretchedness.—our world would be nothing but a theatre of sorrow—a stage of unmingled woe to most of its inhabitants. But, thanks be to Almighty God, true happiness is to be found in "setting our affection on things above." Here, the widow, orphan, poor man, *all*, may have the light of divine favor to shine upon the heart,—the comforts of grace to support the soul under all trials,—triumph in the solemn hour of death, and undisturbed repose at last, in the kingdom of heaven. "Set your affection on things above."

We have another consideration to offer, and that is, the uncertain tenure by which all earthly things are held. If happiness consisted in worldly possessions, it would be at best always liable to constant fluctuations. There is no stability,—no permanency in fortune, or in fame; and as to pleasure, her loveliest flowers soon fade away. That mountain of wealth, which but yesterday shone brightly in the beams of fortune, is

to-day lost in the midnight darkness of insolvency; and, that man who was yesterday hailed by the loud clamors of popular applause, is to-day the object of the bitterest scorn of the multitude. But, laying aside the changes which arise from the continual mutations of earth's affairs, let us suppose that you enjoy the possession of the "things on the earth" for 40, 50, 60, or 70 years and more—then after all you must die; and as "you brought nothing into this world, so it is certain you can carry nothing out of it." Oh! how short will human life then appear, though lengthened out to its longest span; and into what an inconceivable point will it dwindle in comparison with the boundless extent of vast eternity: and, how insignificant will all the fading flowers, and gilded baubles of earthly happiness appear, in contrast with that fadeless crown which is the reward of him, who "setteth his affection on things above?" There are but few who live to advanced life. Far the greater portion of mankind sink into the grave at an earlier age; and this will probably be our case. Twenty years to come, and who out of this audience will remain? Ah! I see in the prospective before me, the sable garments of mourning, the tears of bereaved relatives,—the corpse,—the winding sheet and muffled,—the coffin and the grave,—and as the cold earth of yonder graveyard covers up your bodies in the tomb, I hear a voice from heaven, saying, "he cometh forth as a flower, and is cut down: he fleeth as a shadow and continueth not." How appropriate is the exhortation of the text, "Set your affection on things above, not on things on the earth."

From the view we have taken of the world, in its connexion with human happiness, we infer, that it is our duty, privilege and interest to seek happiness in religion. Be assured my young friends, it is only the love of God leading the soul to those peaceful streams of grace, which flow from beneath his throne, that can inspire, maintain and perpetuate it in the heart. "Setting your affection on things above" the soul is unmoved by the mutations of time, and can sit "calm on tumult's wheel and bid earth roll her idle whirl." Storms may gather,—lightnings glare—thunders roar—all worldly good may fade and perish—aye, earth herself may sigh in desolation,—but God can never change—his kingdom remaineth sure, and the reward of his saints is perpetual. How inconsistent and irrational then is it for man to neglect religion. He boasts of reason, of wisdom, of exaltation above the brute creation, and yet, for the sake of a little gain, or fading honor, or sensual gratifications neglects his soul—despises his Saviour, forgets eternity and rushes on, in self-deception, to utter destruction. My dear friends, if this has hitherto been your course of life, let me beseech you to stop. From this hour "forsake your evil ways, and turn unto the Lord." "Set your affection on things above, not on things on earth."

The above was intended to call the attention of the *young* to the subject of religion. Though the subject as well as its dress may be common place, yet its importance is beyond calculation.

WAKEFIELD.

Alexandria, D. C. Jan. 1833.

If I were to be assured that there is no God, or that he does not govern the world, nor regard what is doing in it, nor hear prayer, nor promise immortality, and prepare us for it, how would it affect me? Should I think myself undone, as being deprived of all my hope and comfort, my best friend, and the dearest object of my heart?

ECCLÉSIASTICAL.

For the Methodist Protestant.

An Address to the Members of the Methodist Protestant Church.

(NO. I.)

Dear Brethren,—Prudence dictates that we always keep on the side of truth. Truth is powerful, and must prevail over all the hallucinations that have been spread over Christendom. A man may relate a circumstance; the detail may be true, but the manner of expression, the high coloring may make an erroneous impression on the mind of the hearer or reader. You know that some men too frequently exaggerate their cause, party, or church, its prosperity, and probably think it no harm, no evil.

I do not suppose it wrong to speak and write in favor of a cause, party, church, &c. and even to publish regularly an account of the prosperity of such cause or church. It is right and lawful. It is beneficial and encouraging to the community in general. But I have serious objections to the very high and magnifying coloring that has appeared in regions of christendom; making false impressions on the public mind; representing perhaps, the thing more than it in reality is. There are in every fraternity, or church, some who feel very much interested in the welfare of the Church, and therefore wish it to augment; and when there is something like a revival, some of these then wish to have it spread and published every where,—let all see this great ingathering, this astonishing prosperity. What is all this done for? It is done, so that all who can hear, may hear it. This will be admitted by all; no one will deny it. But in a particular manner I would inquire, what are the motives that influence and stimulate these to diffuse and publish this revival intelligence in every section of country they can? Is it just to have themselves, and their cause, and church exalted, and to show (if it will) that our cause is better than any other in existence; and that our "heaven cherished institutions" are truly "supported by the hand of heaven," and consequently God loves "our system of government" more than any other; being of divine origin, as well as "divinely supported?" If this be the motive, it is an unprincipled one: it has no goodness or excellence in it. It seems to intimate, "Oh that we could increase in number above all other denominations, and have pre-eminence over all; having all others in complete subjection to us." What sectarianism, bigotry, and superstition are here! God detests this motive; and a rational man cannot respect it.

In publishing accounts of revivals, we should have an eye to the encouragement of all who are engaged in the enterprise of saving sinners. Some ministers and members may be laboring for the salvation of sinners; and seeing no fruit, may become discouraged in the midst of the work, seeing the hardness of the people; but while ready almost to stop and give up the work, they hear from certain quarters that hardened sinners have been awakened and converted to God: they then take courage,—redouble their diligence, and earnestly and confidently labour in the vineyard of the Lord. Then have they encouragement to pray unto the "Lord who giveth the increase." We should spread the glorious intelligence of the conversion of sinners, for the encouragement of all christians and friends of christianity. We have yet many infidels and deists, who make light of the "pearl of

great price,"—make light of religion, and scorn and sneer at the meek and humble followers of Christ Jesus.

These friends of religion, friends of Jesus, frequently are cast down in consequence of the opposition of infidels. But when they hear and read how God, through benevolence and mercy, manifests his divine power in the conviction and conversion of sinners; that these sinners were unaccountably hardened in heart; opposed to religion and to the professors of religion; and seemed as if abandoned and reprobated by God himself, because of their transgressions, and almost inexpressibly great wickedness. Yet these wretched and miserable sinners had to bow, did willingly bow—at Jesus's feet, praying for mercy, pleading for justification through the merit of Christ's glorious loving and perfect atonement; that these did not plead in vain, for the blood of Jesus cleansed them from all unrighteousness; a new song was put in their mouths, and hence they could say, "My Father, God, with an unwearied tongue, and rejoice in hope of the glory of God."

Now it is also related, that after the conversion of these sinners, they lived righteously, behaved well, and conducted themselves unblameably before men. What great encouragement this is for the friends and lovers of Jesus; it seems to brighten their hopes of heaven, strengthen them in their "work of faith and labor of love," and abundantly augmented and established their happiness. Hence my clearest conviction is, that it is right, prudent, and proves beneficial to the community at large, to publish all true and genuine accounts of revivals of religion.

In the preceding remarks, I did not think of insinuating that our editor published any thing amiss in regard to revivals, or that any of our ministers communicated any incorrect statements; or that any of their accounts were too highly colored. My design in making these remarks is to caution our brethren in the ministry, lest they, or any of them should be led astray through love to our Church, and good principles of government. Admitting that none of our ministers have done so, yet the caution is necessary, for we are all fallible beings at best. It seems at present very necessary that all our ministers who are successful in winning souls for Jesus, should inform the whole Church through the medium of the excellent "Protestant," for the encouragement of the brethren who are scattered abroad through the country; in regions where they are persecuted by the bigots of the day. Such intelligence is always very encouraging to all our members. But I do hope our writers will be cautious not to color too highly, but simply to give an honest and faithful report of the work, just as it is, and no more. The brethren and friends will, no doubt, fully understand plain and honest details of revivals: and no doubt but it will do as much good as any of the high-colored and exaggerated tales.

I am free, Mr. Editor, to admit our Church is small, is in its infancy yet; but while I admit this, I must remark that it is in a flourishing and and very improvable condition. Three years ago I had no idea that our Church would now be so large as it is. Our principles are almost universally believed in by the intelligent of the country, so far as I am acquainted. This should animate and stimulate our members to greater diligence in performing duty, and to more ardent gratitude to our blessed Creator for our

success and prosperity. Hoping that the few hints here dropped may have the desired effect upon all who may give these lines a perusal, and wishing you all consistent success in your good undertaking, of publishing the "Protestant," with a promise of using my influence to circulate it! I am, yours &c.

CANDOUR.

For the Methodist Protestant.

Mr. Editor,—For the comfort of the writer for the Methodist Episcopal Church, who seems to tremble with fear lest the public be impressed with a belief "that universal peace and quietness" do not "reign throughout" that church, and "that there is" some "controversy" and "contention" "in regard to" "discipline" therein,* we would remark that in our annual conference of last week, the ministers and delegates of the people, who had occasion while developing the state of our work, to make remarks concerning members of the Methodist E. Church residing in different sections of the district, did not speak of them as being engaged in "controversy" or as contending about "discipline," but as having seriously considered the "controversy" or "government" which existed in their church a few years since, and (consequently,) as standing in readiness to join the Methodist Protestant Church as soon as they can be supplied with preaching by regularly itinerating ministers of the latter church. The brethren of one neighborhood spoken of are excepted: They were said to be "not altogether ripe," but it was not said that "controversy or contention" existed among them. We understood the brother who spoke of them, to mean they were not done weighing the arguments of the past "controversy," and that as far as they had considered them they had decided in favor of reform.

As it seems to be the intention of the writer to induce the christian public to believe that "very few ministers have seceded" from the Methodist Episcopal Church, he may yet find it necessary to give the number of seceders to effect his purpose. If so, he should set down between thirty and forty pulpit men to the small part of that church which lies within the Tennessee District of the Methodist P. Church.

But to be a little more serious on this subject. After that we have seen all the writer has penned to cause the public to believe "that universal peace and greatness reign throughout" the Methodist E. Church, we find it difficult to determine whether the writer himself does or does not believe what he labors to make others believe. For altho' some of his assertions would seem to justify us in believing he does, yet the following quotation greatly staggers our belief. "We believe other good christians will rejoice with us in our peaceful and prosperous condition; while we can sincerely wish them more prosperity and peace than either we or they now enjoy." If the "opinion" "abroad" that there is "contention" in the Methodist E. Church "is certainly erroneous," as the writer would have us believe, how can he "sincerely wish" other religious communities "more" "peace than" the Methodist Episcopal community enjoyed? And if he can "sincerely wish" other religious communities "more peace than" the Methodist Episcopal community enjoys, how can he believe "that universal peace and quietness reign throughout" that community? But whether the writer does or does not believe "that universal peace and quietness reign throughout" that church, an

*See Christian Advocate of 2d ult.

"opinion is abroad" to a very wide "extent" that they do not; and that "opinion" is well supported by passing events of the day, as will herein more fully appear.

"The form of government" in that church "contributes directly to" produce disquiet, and did within the last ten or twelve years produce so much disquietude as to give rise to a "controversy" which a friend of, and a distinguished officer in that government pronounced "the greatest controversy that had arisen in the church since the days of Martin Luther." A "controversy" which on account of its strength and extent the late general conference, in their pastoral address, denominated "storms which" "seemed to threaten the integrity of" their "institutions." A "controversy" which convinced hundreds, and multiplied thousands, in that church, that their "form of" "government" too much resembled the "peace" destroying "government," which extended all through Christendom in the darker ages of the church—that irresponsible priests (as the itinerant ministers of the Methodist E. Church are,) have not a divine right to govern the church of Christ. Ministers and members, respectable in point of numbers, talents and moral worth, were so much disquieted as to form union societies, and call conventions to express their grievances and petition the reigning authorities to reform their government. All this, to have the disquieting "form of" their "government," which secures all the power to their itinerant ministers and places the locality and laity as vassals at their feet, changed. The church was convulsed from centre to circumference; and when the itinerants, officially, refused to acknowledge the locality and laity their equals, in point of right, to exercise the powers of government, and put up pretensions to a divine right in their own favour, the last hope of obtaining a change failed. Thousands being disquieted, have since seceded from the church.—"The form of government" was the fruitful source of all this disquietude as may be seen by turning to the volumes of the Mutual Rights.

As, therefore, "the form of" "government" contributes directly to" produce disquiet, and as members continue to be so much disquieted thereby that scores, within the compass of a few miles, secede from the church in one day, (witness the late secessions in Maryland and Virginia, and the reasons given by some of the seceders for their doings—see Methodist Protestant of 16th ult.) an "opinion" supported by incontrovertible evidence will continue "abroad" "that universal peace and quietness" do not "reign throughout" "the M. E. Church."

We would now ask, Mr. Editor, have public men advanced to such a height of elevation as is sufficient to exempt their expressions from public scrutiny? If not, what will public opinion be when the public shall have contrasted the following assertions with past and passing events?

"Such sentiments are not applicable to the Methodist Episcopal Church."

"There is no controversy or contention either in regard to doctrine or discipline in any part of our charge."

"Universal peace and quietness reign throughout our zion."

"There has been no division or schism of the body."

"We, with our whole charge have embraced them, [the institutions of the M. E. Church,] the more firmly."

Will these assertions cause the public to believe, that their eyes and ears have deceived them? And, that separation is union? That dis-

quietude is quietness? That to let go an object is to embrace it more firmly? That a part is the whole?

Are not such assertions as the above, designed to discourage the disquieted who are seeking their withheld rights? To silence all inquiry and to serve in place of full and complete refutations of the irrefutable arguments of Reformers?—Do not men expect to accomplish, by such assertions, the downfall of our gloriously begun and continued reformation? The downfall of which they have ever been unwilling to undertake by fair argument before the religious community in which it originated. For it has long been believed that full and unfettered discussion would bring to view in the light of reason and revelation Methodist "Episcopacy" sitting "as" a "queen" in one of the most powerful religious communities in these United Republican States, surrounded by a few clerical lords, and that this would be death to their irresponsible power, and cause the doctrine of equal rights to move in triumph throughout their priest-ruled community.

MICAH.

Tennessee District, M. P. Church, Dec. 15, 1832.

For the Methodist Protestant.

A DIALOGUE BETWEEN AN ITINERANT PREACHER AND A LAY BROTHER OF THE M. E. CHURCH.

Itin. Brother B. what do you think of the General Conference making pew seats in all our meeting houses?

B. I would not have thought of their attempting such a thing; one of Mr. Wesley's first rules was, that the men and women should sit apart in all our meeting houses. The discipline says, there is no exception to that rule;—the discipline says, it is contrary to our economy to build houses with pews to sell or rent. I hope the Conference has not departed from primitive Methodism, by making such a regulation.

Itin. They have not made such a rule; they had it under consideration before them, but feared to pass it, lest the people should be taken by surprise, and immediately join the radicals, therefore they postponed it till the next Conference, so as to prepare the people to submit to it. It would be quite convenient for you to have your family with you in a pew; then you would be together, and go home without difficulty.

B. Then the radicals have free seats; and they are building a great many meeting houses; for to have free pews will not be any more advantage than free seats: moreover, the travelling preachers told us four or five years ago, that the rads wanted to make pews in their meeting houses; and that was said to be one of their evils.

Itin. Brother, you always pay quarterage. What is the difference, if you pay the same amount yearly for rent? and those who do not pay, will then have to pay rent, so we shall get more quarterage.

B. The preachers used to say, that the people had the balance of power, because they were not compelled to pay quarterage: but this looks like taking away the balance of power, to compel the people to meet the demands of the preachers,—and the public have liberally aided in building the meeting houses, and had no idea of paying rent for pews,—and the public viewed the discipline as permanent on this subject, and the General Conference pledged for their privilege.

Itin. Conference can alter this discipline; and has a right so to do. The public gave their

money to the Methodist Episcopal Church, and it ceased to be theirs; and the church has a right to use it as they please,—that is all the public need to know about it.

B. They gave their money in view of the discipline and pledge,—and neither they nor the members ever thought of building houses with their own money, and then paying rent for pews in such houses;—and an attempt by the Conference, to make pews and rent them, is the manifestation of a disregard to principle, and a disregard to the pledge they have given,—and a total abandonment of public faith!!!

Itin. Had I not known you before, I should say you were a radical; but you know our deed says, "a house, or place of worship, for the use of the members of the Methodist Episcopal Church in the United States of America, according to the rule and discipline which from time to time may be agreed upon and adopted by the ministers and preachers of the said Church, at their General Conferences, &c." Now sir, you see the General Conference has a right to make what regulations it pleases; and that at any time; and the people have no right in the use of the houses, only by submitting to use them as the General Conference may please to prescribe for them.

B. I must confess that the deed is such; and I believe you have now presented to view what was intended by that form of deed: but I declare I am glad, that the originators of that deed, lacked legal knowledge to construct a deed; and legal power too, to make such a deed as would answer their deep, politic, and priestly designs; and they have failed to make the right of property a chain sufficient to bind the people in vassalage to them and their aspiring and domineering successors, as they intended. And as the last General Conference thought to be the case, when they said, when speaking of the rads that they left them, "Their seats in our Churches have been filled, &c." By this declaration they shew, that they viewed the houses to be theirs, and held the deed as you do. But I thank God, and rejoice in the constitution and laws of our country, that the people may yet be free, though they have been led far into error on this subject: they may assert their liberty; enjoy their own property; and shake from their necks the chain they have so ignorantly put on.

Itin. You are running into all the depths of radicalism; you have certainly changed your sentiments; I must bring this matter before the presiding elder, and the Church. You have abused the Church,—the living and the dead. We cannot endure it, and you a circuit steward too: goodness and mercy! This is desperate. This is the effect of radicalism. Surely we have had to lay aside most of the power the discipline gives us as circuit preachers; and are now administering the radical discipline, in point of fact, all to try to keep the people. And now must we give up the hold of the meeting houses, as given to us by the deed of settlement? and the General Conference not dare to prescribe, or say how the people shall have the use of them? We might as well give up all; for if we cannot hold them by the property, all is gone; and the rads will carry the day. It will never do sir, I will have you out of the Church; prepare yourself for trial; then you may go to the rads; you will be just fit for them. Boy, bring me my horse.

B. I have nothing to fear. I now see, that to oppose the pretensions and power of the

Itinerants, is to fall a victim to their rage. But let it come. As the people get their eyes opened on this subject, they will rather fall beneath Episcopal bulls, than to be chained by a few dollars worth of property, to the Episcopal care; and when you get pews in the meeting houses, the poor brethren who have hearts to worship God, may stand or sit afar off, while the rich and great who have money to pay pew rents, whether they have hearts to worship God or not, may be well seated round the pulpit. Then many of the houses that are now occupied, will be like others in the country, deserted, waste, and in ruins.

Itin. Shocking! must I bear all this abuse? I tell you to hush; I'll hear no more of it. If I had thought you were so disaffected, I should not have named it to you; but so it is;—I suppose you have backslided;—you certainly have lost your religion,—but my horse will soon be here, and I shall leave you.

B. Thank you sir, for your politeness. I have not deeded this house to the General Conference, and can talk here without paying pew rent. You present the ravings and politeness of a disappointed demagogue: but tell me, what will the Episcopalian Methodists say, for having so frequently censured the Presbyterians, for having pew seats; for the Methodists will be far worse off than they were: for they had a right to say what they would pay the preacher; what service he should render, &c. at what periods of time it should be rendered; but the Episcopal Methodists have not a shadow of privilege in these things; but must put up with whatever the bishop binds.

The Itinerant mounts his horse, saying, good bye.

A—E—THINKER.

Kentucky, December, 1832.

For the Methodist Protestant.

CHRISTIAN LIBERTY.

Liberty has been defined as, "an active, self-determining power, which does not choose things because they are pleasing, but is pleased with them, because it chooses them." This is not christian liberty, as our own choice, may be contrary to reason and conscience; whereas, duty alone is to be the rule of our liberty. "Deny thyself"—counteract inordinate appetites—control the senses; subdue irregular passions. Who is pleased with these duties because he chooses them? Not he who in choosing them denies himself. And yet a man cannot but be pleased with the liberty of power he exercises over himself in acts of self-denial, choosing present pain instead of present pleasure. Pleased with duty, because he chooses it! Rather, choosing duty because he is so commanded, and that too for his own sake. An active self-determining power he has, and therefore there is virtue in self-denial, and great pleasure afterwards. We are not expected to be so disinterested as to be pleased with duty merely because we choose the line of duties so infinitely important to one's self, and to all others in connexion with one's self.

Christian liberty! What is it? Know ye such a one as liveth not to himself—knew ye such as died not to themselves, who, when they lived, lived unto the Lord, and when they died, died unto the Lord, who when they lived, and when they died, were the Lord's? The life and the death of the christian speak truly, and in them we see the nature and end of christian liberty. L.

For the Methodist Protestant

Mr. Editor.—The following quotations and references, are made upon the governments and administrators of the Methodist Episcopal and the Methodist Protestant Churches, with a view to develop their spirit and genius; that the civil and religious communities may discern the superior excellency of the one above the other. And should they be honored with a place in your excellent periodical, I intend to send on several additional numbers.

In proportion as the structure of government gives force to public opinion, it is essential that public opinion should be enlightened.

Question 1st.—Is it right that a small self-created minority in any Church should compile articles of faith, to be believed; and rules of faith, and rules of government for the majority?

Answer.—This was done by the travelling preachers of the Methodist Episcopal Church, in Baltimore, in 1784. See minutes of their Conference of the said year.

Q. 2d.—Is it right, after the government of the M. E. Church so formed, that its rules should be enforced by said minority exclusively, upon the majority, without first being presented for their adoption?

A.—This has been the universal practice of the travelling preachers.

Q. 3d.—Is it right in any government, that the people should be forbidden under the penalty of expulsion, to express their disapprobation of any rules of government, in which they had no agency of any kind?

A.—There is a rule in the government of the M. E. Church to that effect, which we sometimes call a gag law, under the administration of which, several ministers and members have been expelled in Baltimore, and elsewhere.

Q. 4th.—Is it right that this little self-created minority should reserve to themselves exclusively, the power to alter, amend, or entirely abolish, any or all such rules and regulations, that were passed by themselves?

A.—This power has been reserved and prac-

tised by the bishops, presiding elders, and travelling preachers exclusively, from the organization of the church down to the present time.

Q. 5th.—Is it right that the constitution of a Church should be so framed as to secure to all its members equal rights and privileges?

A.—It is so; but in the M. E. Church there is no constitution of any kind.

Q. 6th.—Is it right that Church officers should be chosen or elected indefinitely as to the time of holding their office by the minority?

A.—The bishops and presiding elders are thus chosen in the M. E. Church.

Q. 7th.—Is it right that the bishops should, in the recess of the conferences, have the exclusive right to receive, remove, or exchange, preachers, without consulting them or the people, amongst whom they labor?

A.—This right they have always exercised.

Q. 8th.—Is it right that this little self-created aristocracy should have the power to fix, and collect their salaries from the people, without first knowing whether it meets their approbation?

A.—This has ever been their universal and constant practice.

Q. 9th.—Is it right that all free men of the age of twenty-one years should enjoy a free and unbiassed suffrage in the election of such Church officers who are to preside over them?

A.—This privilege is not allowed by any rule of the M. E. Church to any local preacher, or private member belonging thereto.

N. B. These quotations and references are made upon the discipline of the Methodist Protestant Church, and on the discipline of the Methodist Episcopal Church of 1824.

WASHINGTON.

God's design is to bring us happily to himself in another world, and he will leave no means unessayed for this purpose. If we have the same end in view, and look up to him, as carrying it on steadily for us, we may be happy both here and hereafter.



BALTIMORE:

FRIDAY, FEBRUARY 1, 1833.

Our subscribers would do well to call for their papers at their different Post Offices as early after they are received as possible, particularly in the large cities; otherwise they are returned by the Post Masters, for the want of room in their boxes.

We would respectfully suggest to our friends in large cities, the propriety of their taking a box in such Post Offices as have boxes.—There might be an arrangement with the Post Masters so as to have all the Methodist Protestants for Philadelphia, New York, &c. placed in one or more boxes, for each of those cities.

Our readers must have perceived a considerable increase of original pieces for some time past, which increase is no doubt highly gratifying to them; whilst our thanks are due to the contributors of original matter.

By some unaccountable circumstance, "Elizabeth" has been mislaid, either at our dwelling, the office, or the Printers: we may recover it by another search,—when found it shall appear. We have found Brother Pool's closing remarks on American Methodist Chronology, which shall appear in next number.

MISCELLANY.

SPIRITUAL INFLUENCE.

Man is a being in whose fate the whole intelligent universe is concerned. The rebellious would have him continue a party to their treason. The obedient would see him recovered to their own state of allegiance and blessedness. And there is war between them on his account. But so great is the compassion of God toward us, that the issue is not left to the possible uncertainties of such a contest. An influence all divine is vouchsafed to the soul, that thus its ultimate felicity and glory may be placed beyond the possibility of failure.

To all these influences did the Saviour refer, when he said, *The wind bloweth where it listeth, thou hearest the sound thereof, but canst not tell whence it cometh, nor whither it goeth.* But if this mysteriousness belong to them all, how may we escape delusion? How may we know whether the influences which come upon us are good or evil? Satan can appear as an angel of light; error can assume the likeness of truth; evil can put on the semblance of good. Are there any means by which we may certainly distinguish between these? When an apostle writes, *Beloved, believe not every spirit, but try*

the spirits whether they be of God, it is clearly implied, that the means of conducting such a trial are within our reach.

We may observe, generally, that the Bible is our acknowledged standard of truth, and that the spirit which speaks not according to this rule, is not of God. The great design of miraculous powers was to attest the authority of Scripture, that, the inspired volume once completed, the Church might possess ample guidance to the end of time. And as if for the purpose of preventing any expectation of additions to that word, as left by the apostles, the power of working miracles ceased with the apostolic age. It is true, that pretensions to this power survived that period; but in every instance, much subsequent to the first century, there is the strongest reason for considering them as the effect of misconception or fraud. And it is important to remember, that supposing these gifts to have passed away with the apostles and their immediate disciples, they must have disappeared as they seem to have done, imperceptibly. Every argument that may now be resorted to in support of a continuance of miraculous powers, might be urged in support of making additions to the documents of Holy Scripture; and the Church of Rome, accordingly, in urging her pretensions to such power, has only been consistent in laying claim to a spirit of infallibility, and in making her traditions of the same authority with the commandments of God. An argument which should prove that any of the extraordinary gifts of the apostolic age were to be perpetuated, must prove that they were all to be perpetuated, the gift of healing and the gift of inspiration alike. Hence, the next step after an expectation of new miracles, should be the expectation of new Bibles, or that some modern saint should attempt to supply the deficiencies of the Evangelists and of St. Paul. We repeat, therefore, that the word of God is the sole and the sufficient standard, by which to try our own spirits, and the spirits supposed to have influence over us.

Taking this perfect and unerring volume as our guide, we may be assured that the influence which disposes us to make light of sin, under whatever disguise this may be done, is not of God. The spirit of God is holy, the angels in heaven are holy, and all that descends to us from them is in accordance with our nature. The divine word sufficiently describes what that work upon the heart is, which it is the design of all heavenly influence to promote. That which we may expect to be done within us, is that which we have distinctly promised, and portrayed before us. The whole of this we should seek and nothing beyond this should we for a moment anticipate. Whatever tends to produce distrust of the word of God, to nourish spiritual sloth, to impair a habit of devotion, to lessen our Christian usefulness, to turn the mind from what is certain to what is doubtful, from truth to speculation, from doctrines that lead immediately to our sanctification to others which have no such immediate bearing; whatever shall serve to puff up with spiritual pride, though under the garb of a monastic humility; or to make our own prominence and power a favorite object, though under the persuasion of a zeal for God; and, finally, whatever is found to alienate our affections from our fellow-men, and especially from our fellow-Christians,—all such things are manifestly the offspring of our own earthly nature, or the result of influences still more opposed to God and goodness.

The subject of this chapter forcibly reminds us of the importance which is attached to human nature in the economy of the universe. It is a fallen nature, every way stained and polluted; but its destiny calls forth the never slumbering watchfulness, and the never-ceasing activity, of the good and evil through every known region of spiritual existence. The ruined archangel, and his embattled host, have long since made the destruction of man the great object of their policy. To prevent this, the Son of God becomes incarnate and a sacrifice; the hosts of heaven array themselves, and go forth to meet the enemy in our cause; and the Spirit of the Highest descends to earth, deigns to take up his abode in the human heart, and supplies the weapons, the skill, and the strength, which must render the faithful more than conquerors through Him who hath loved them. Surely the results about which such wonderful agencies are employed, and thus employed, must be beyond all our thought momentous! To be among the lost, or the saved, must be an event of unspeakable, of inconceivable magnitude. Were all the power, the opulence, and the pleasures of the earth at our bidding, should we deem them valueless? Were all its evils to break at once upon us, should we affect to be unmoved? If this would not be, then be it remembered, that to be uninfluenced by what the Almighty has said as to the worth of our spiritual nature, and the danger to which it is exposed, is to do more strangely. It is to hazard an infinite loss, and to choose an infinitude of evil in its place! What an emphasis do these considerations give to that Scripture—*What shall it profit a man, if he gain the whole world, and lose his own soul? or what shall he give in exchange for his soul?*—*VAUGHAN'S Christian Warfare Illustrated.*

Why is man for ever searching after pretences to wander from home? Fixing the laws of motion; measuring the planets; prying with glasses into the minutest parts of nature; and either gazing with stupid wonder on what he can never understand, or, what is worse, circumscribing Omnipotence, and saying, "Thus it must be!" when all the while the poor soul within him, buried in flesh and blood, wants its proper relief, begs his attention, and being known, would infinitely reward his curiosity.

BUSINESS DEPARTMENT.

Remittances on account of Third Volume.

Jacob Kauffman, Abner Webb, Thomas Whittington, Jesse H. Cobbs. By B. G. Burgess, for James Delbridge. By H. F. Bosley, for Jared Olmstead. Emanuel Kent. Hiram M'Kee. By Saul Henkle, for himself, Amos Laybourn, Joshua Inskeep, and Joseph Newlove. Caleb Dorsey. By William L. Chappell, for Moses Lyon, Vincent Shinn, Daniel Ashton, and William Young. By James Williams, for Isaac Phillips. By W. J. Holcombe, for Jacob Hass, W. N. Feazle, and R. R. Phelps. By S. S. Boon, for Sylvester Lothrop. By T. K. Witsil, for James Priddy, Thomas A. Van, Martin Stead, Benjamin Case, and John Sealey. B. R. Bray. By W. M'Colm, and C. Woodruffe, for Alexander Woodruff, and R. Morford. By D. C. Vaughan, for himself, Abner Croff, and Horace Newton. Isaac Vanbibber, Jacob Israel, William Roberts. By Samuel Butler, for himself, B. S. Bibbs, Thomas Jarrod, and Abraham Lansdale. Joseph Perigo. By Wm. M'Dougall, for Nathaniel Miller, and Gideon Lounsberry.

Remittances on account of Second Volume.

By J. M. Black, for John M'Vey, for 1831 and 1832. By W. L. Chappell, for John Tuttle. By W. L. Holcombe, for Jesse Burton, Thomas I. Morman, Jacob Hass, W. N. Feazle, and R. R. Phelps. By S. S. Brown, for Sylvester Lothrop, S. A. Roszel, M. M. Warden.

Remittances on account of First Volume.

By B. G. Burgess, for William Moody, Howell Peebles, and R. G. Parham. John Brady.

Receipts for Books.—gratefully recorded.

Frederick Stier,	\$5 00
B. G. Burgess,	1 00
Saul Henkle,	2 00
A. Albright,	15 00
Adjet M'Gaire,	12 00
James Williams,	8 00

Letters Received.

J. A. Black, 2, W. Taylor, "Wakefield" John Newlin, B. G. Burgess, W. C. Pool, E. C. Brown, Saul Henkle, S. Cummings, H. Talcott, H. P. Bosley, H. M'Kee, S. S. Brown, D. & C. Landreth, Thomas F. Norris, M. W. Noah, J. D. Ridemour, W. Kesley, J. F. Miller, T. R. Witsil, J. Peddicord, B. R. Bray, W. M'Colm, & C. Woodruff, H. D. Murrell, W. Copper, D. C. Vaughan, James Fowler, James Thorn, E. S. Everts, H. B. Robinson, J. Brewer, D. J. Lyle, J. M. Jennings, S. J. Harris, A. Albright, J. C. Wilson, Augustus Webster, Adjet M'Guire, J. Myatt, H. Tutwiller, Samuel Butler, W. Murphy, Owen Miller, J. B. Kremborg, W. M'Dougall, Ira A. Easter, E. Horrison.

Orders will be received and executed by the Book Agent of the Methodist Protestant Church, Baltimore, for the following works:—amongst others. Methodist Protestant Church Hymn Book, in various bindings.

Ditto Discipline, plain ditto.
Josephus's Antiquities of the Jews, gilt backs.
Complete Works of the Rev. W. Jay, 3 vols.
Rollin's Ancient History, 2 vols. 8vo.
Dodridge's Rise and Progress of Religion in the soul.
Clarke's Collection of Scripture promises, suited to every situation in life.
Fox's Book of Martyrs, 2 vols. plates.
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Dr. Prideaux's Connection of Sacred and Profane History, to be embraced in 2 vols. 8vo.

The Stewards of the respective Conferences are respectfully requested to furnish the orders for Books necessary to supply the Conferences to which they pertain.

Any information wanted in reference to the above, or any other works will be given, by the Book Agent receiving a letter, post paid.

Bills will be furnished with the retail as well as wholesale prices, to order.



POETRY.

THE UNKNOWN GRAVE.

BY D. M. MOIR.

Man comes into the world like morning mushrooms,
soon thrusting up their heads into the air, and conversing
with their kindred of the same production, and as
soon they turn into dust and forgetfulness.—*Jeremy Taylor.*

Who sleeps below?—who sleeps below?—
It is a question idle all!

Ask of the breezes as they blow,
Say, do they heed, or hear thy call?
They murmur in the trees around,
And mock thy voice, an empty sound!

A hundred summer suns have shower'd
Their fostering warmth, and radiance bright;
A hundred winter storms have pour'd
With piercing floods, and hues of night,
Since first this remnant of his race
Did tenant his lone dwelling-place.

Was he of high or low degree?
Did grandeur smile upon his lot?
Or, born to dark obscurity,
Dwelt he within some lonely cot,
And, from his youth to labour wed,
From toil-strung limbs wrung daily bread?

Say, died he ripe, and full of years,
Bow'd down and bent by hoary eld,
When sound was silence to his ears,
And the dim eyeball sight withheld;
Like a ripe apple falling down,
Unshaken 'mid the orchard brown.

When all the friends that bless'd his prime,
Were vanish'd like a morning dream;
Pluck'd one by one by spareless time,
And scatter'd in oblivion's stream;
Passing away all silently,
Like snow-flakes melting in the sea:

Or, 'mid the summer of his years,
When round him throng'd his children young,
When bright eyes gush'd with burning tears,
And anguish dwelt on every tongue,
Was he cut off, and left behind
A widow'd wife, scarce half resign'd?

Or, 'mid the sunshine of his spring,
Came the swift bolt that dash'd him down;
When she, his chosen, blossoming
In beauty, deem'd him all her own,
And forward look'd to happier years,
Than ever bless'd their vale of tears?

Question no more, alas!—'tis vain—
The summer flowers in beauty blow,
And sighs the wind, and floods the rain,
O'er the poor bones that rot below;
No mouldering record can we trace,
Of fame or fortune, rank or race!

Then, what is life, when thus we see
No trace remain of life's career?—
Mortal! whose'er thou art, for thee
A moral lesson liveth here:
Place not on aught of earth thy trust;
'Tis doom'd that dust shall mix with dust.

What doth it matter then, if thus,
Without a stone, without a name,
To impotently herald us,
We float not on the breath of fame;
But, like the dew-drop from the flower,
Pass, after glittering for an hour.

The soul decays not; freed from earth,
And earthly toils, it bursts away;—
Receiving a celestial birth,
And spurning off its bonds of clay,
It soars and seeks another sphere,
And blooms through Heaven's eternal year.

Do good; shun evil; live not thou,
As if in death thy being died;
Nor Error's siren voice allow
To draw thy steps from truth aside:
Look to thy journey's end—the grave!
And trust in Him whose arm can save.

INTELLIGENCE.

From the New York Courier and Enquirer.

ONE DAY LATER FROM PARIS.

The news schooner Eclipse, belonging to the office of the Courier & Enquirer, boarded yesterday the Havre packet ship Charlemagne, Capt. Pierce, which sailed from that port on the 5th of December.

We have received by this vessel Paris Journals of the 3d, and Havre of the 4th December.

The dates from Antwerp are not later than those already in our possession, but we give the French official account of the commencement of hostilities against the citadel, and the reply of General Chasse to Gen. Gerard (of which we had before only published the purport,) with a further communication from the latter officer to the former.

The French accounts do not represent the Hollanders, as being so very passive under the advances made by the French; and one of the balls fired from the citadel, it is said, struck an officer standing by the side of the Duke of Orleans, who commanded the trenches.

The Journal du Havre of the 3d says, numerous reports are in circulation to-day relative to the military operations of the belligerent parties, some assert that two Dutch armies, each 45,000 men strong, are to act simultaneously against Belgium; one on the right, the other on the left, if successful to concentrate at Brussels. This opinion is supported by letters received on the 4th. Others that the French will not leave Belgium until the question of the navigation of the Scheldt is settled.

The imprisonment of the Duchess de Berri at Blaye is said to have thrown some of the southern departments into a state of great excitement. The Constitutional says,—"Marseilles and Nismes are complete volcanoes. Of this the Government is aware, and has sent troops but under whose orders will they be?—The partisans of Charles X. are at the head of all our offices, and conspire openly. Every thing, in fact, indicates an approaching reaction. The Countess de Menars' is in the town, and lodges with Madame Desceze. The presence of the Duchess is injurious to commerce, and disquieting to the well disposed part of the inhabitants."

PARIS, Dec. 3.—The Minister of War received yesterday a despatch from Marshal Gerard, announcing, that on Thursday evening, at 8 o'clock, the trenches were opened before the citadel at Antwerp. The Duke of Orleans commanded the troops, who displayed the utmost enthusiasm. On Friday morning Marshal Gerard sent his summons to General Chasse (which was published in our last accounts) and received from him an answer, to which the Marshal immediately returned a reply. At the departure of the officer who brought the despatch to Paris firing had already commenced on the part of the Dutch, and every thing was arranged for the siege-batteries to return it with vigor.

The following is extracted from General Chasse's answer to the summons:—

"Citadel of Antwerp, Nov. 30.

"Monsieur le MARÉCHAL—In answer to your summons, which I have just received, I inform you that I will not surrender the citadel of Antwerp until I have exhausted all the means of defence which are at my disposal."

I learn with surprise that whilst your excellency is entering upon negotiations, hostilities are commencing by the erection of works of attack on the south, under the fire of our cannon; upon which I have the honor to inform you, that if these works are not discontinued by noon, I shall be under the necessity of preventing them by force. Accept, Monsieur le Maréchal, etc.

"BARON CHASSE."

To the above letter General Gerard sent the following reply:—

"Head Quarters at Berchem, under Antwerp, Nov. 30. "GENERAL,—The first hostilities are the cannon shots which you have just fired upon my troops at the very moment when I received your letter of this day. The cutting of the dikes near Liefkenshoek, on the 21st and 25th inst. and the cannon fired on the 21st upon a Belgian officer, might be considered as a breach of the armistice, much more than the preparations commenced on the ground which I occupy before the citadel.

Previous to firing, Count Gerard proposed a means of preserving the city of Antwerp and its inhabitants, from the disasters of war; and concludes by stating:—I must therefore urge you again, General, to accept arrangements tending to make Antwerp a neutral point between you and me, in the interest of your honor and of humanity, or to remind you that all the responsibility of a refusal, will fall upon you personally.

Be pleased, General, to accept, etc.

"COUNT GERARD."

The letters, together with the summons to Gen. Chasse, were sent to the Minister of War, accompanied by the following despatch:—

"Head Quarters at Berchem, under Antwerp, Nov. 30

"In compliance with the wish expressed to me in your letter of the 26th, I send you one of my Aids-de-camp, who will deliver you my despatches and give you some details on the facts announced therein, as having taken place.—At 8 o'clock last evening, as I have already announced to you by telegraph, the trenches were opened under the citadel of Antwerp. This was done with success; for it was not till late this morning that the garrison became acquainted with our works.—I cannot bestow too much praise on the activity displayed on this occasion by our soldiers, as well as on the skill of their officers.

LATE AND INTERESTING FROM EUROPE.

HOSTILITIES BETWEEN THE FRENCH AND DUTCH.

Since our last publication the mails have brought advices of three successive arrivals from Europe, each bringing later accounts than that preceding it. The details from the seat of war in Belgium are highly interesting, and that they may be read with the greater satisfaction, we have inserted them in the order of their receipt and dates. The last accounts are to the 10th Dec. inclusive, from Paris.

The rumor of the surrender of the Citadel of Antwerp appears to be at least premature. The latest accounts do not show such an advance of the French troops as to make the capture probable, so soon. Of the final issue there does not seem to be much doubt, but if there were any objects to be gained originally by resistance, sufficient to justify the incurring of so much expense and preparation, and the waste of so many human lives in the defence of the Citadel, there has no new cause arisen for abandoning it, while defence is possible. The last authentic advices give us no reason to think that the French would be able to succeed so soon afterwards.—Still, it may not be impossible; for if, as present appearances indicate, the Dutch King has entered into so unequal a conflict without a reliance upon the aid of others to enable him to defend himself with some hope of success—it would be by no means wonderful if he should desire to close it as soon as possible. As the war will have sprung from his aimless obstinacy, peace may be restored either by his caprice or his fears. The whole affair is yet a mystery unintelligible even to the quidnuncs of Europe, usually so prompt in their devices to explain the policy of princes and cabinets.—*American.*

THE WAR IN SYRIA.

Extract of a letter dated Alexandria, Oct. 16.—"If any opinion could be formed from the language of the Ottoman Monitor, we must not expect peace till Syria has been evacuated, which would make any arrangement of differences quite hopeless; but we look with some confidence to the more moderate counsels of the Grand Vizier who reached Constantinople on the 26th ult. and who is known to be averse to the war. A reconnoitering party of about 2000 Bedouin Arabs lately pushed forward as far as Ribleh, three or four days' march from Iconia, and surprised Hussien Pacha, who retreated with the utmost precipitation, leaving four pieces of cannon in the hands of the Arabs."

Extract of another letter, dated Alexandria, Oct. 20. "The Pacha has received intelligence from Ibrahim Pacha of his having advanced with a considerable body of troops in the direction of Konieh.

Extract of a letter from Malta, dated Nov. 12.—"It is reported that Ibrahim Pacha has arrived at Brussa. The Turkish fleet had left Marmorizza, followed, it is said, by the Egyptian squadron. In Tripoli, matters remain still unsettled: the town is bombarded from the country. The Belvidere and Acteen frigates are anchored in the Mole for the protection of British property. We have also the American Commodore Pattison, with two frigates and a corvette. Report says, that they will winter here until their disputes with the Neapolitan government are terminated.

The Washington Globe says:—"We have received information from a source that cannot be doubted, that the imprisoned Missionaries (Messrs. Worcester and Butler) have been pardoned by the Governor of Georgia."